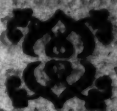


B-17-290
A 20 25
VOICE
FROM
HEAVEN,
TO THE
COMMON-WEALTH
OF
ENGLAND.



Printed in the Yeare,
1652.

Psa. 119. 89. For ever O Lord thy word is settled in Heaven.

Joh. 12. 32. Some said it thundred, others said an Angell spake. Jesus answered and said, This Voice came not because of me, but for your sake. Now is the Judgement of this world, Now shall the Prince of this world be cast out.

Eph. 2. 2. Thou shalt arise and have mercy upon *Syon*, for the time to favour her, yea the set time is come.

Psa. 102. 13. It is time for thee O Lord to worke, for they have made voyde thy Law.

Psal. 119. Arise O Lord into thy rest, thou and the Arke of thy strength, let thy Priests be clothed with righteousness, and let thy Saints shout for joy, for thy servant *Dauids* sake, turne not away the face of thine anoynted.

To

Printed in the Year

1621

To the Reader.

Courteous Reader, these things have been under a Bushell these nine Months, so that I was in travaile untill now as you see my condition, Jer. 30. 8, 7, 8, 9. to bring forth a King, even to raise up David. I complained unto many, but I found no assistance, how I might set forth this light to all that are in the house; and especially to them that are in the house of Parliament, and to print it, that it might no longer lye upon my Conscience, as a heavie burthen; but appeare generally before the world. Untill at last being overwhelmed with sorrow, I made my complaint unto God, who in an extraordinary manner, within 24. houres did send me helpe, and therefore I praised God and admired

Mat. 7. 14.
15. 16.

12. 81. 111
163

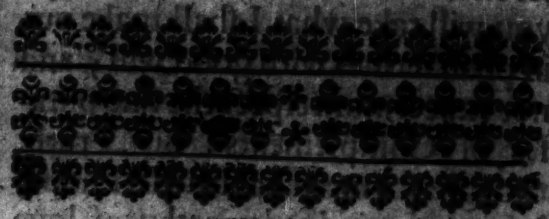
To the Reader.

his providence in these things. And now beloved I present these things unto you, which are no ordinary things. And, (as they came to me from God, which caused me to tremble at his word, Isa. 66. 2, 5.) so I wish ye would seriously receive them. For I must needs confesse we doe not read the Scripture, nor looke into it with that holy reverence, as is requisite for so great a word of Majestie. But, play with it as with a Pamphlet, that is to day, and to morrow is cast aside, so that it is turned to wantonnesse, And vaine pleasure more then to Puritie, and powersfull practise. And therefore I beseech you heare the word of the Lord, ye that tremble at his word, Isa. 66. 2, 5. And to the rest I say, Be ye not mockers, lest your bonds be made strong. For I have heard from the Lord God of Hosts, a consumption even determined upon the whole earth.

Isa. 28. 21,
22.

ARISE EVANS.

(1)



VOICE FROM HEAVEN

TO
The Common-wealth of
ENGLAND.

WElbeloved, though I have not expressions fitted for all sorts of People to declare my matter intended, yet my desire is, That all might understand me, that the Highest would bow downe his Eare, and the Low-

est strive to understand also. I hope you will take what I shall make out in plain termes with good will, and not expect, nor respect the fine phrases of Complements: But Truth, though in a mean habit, will (I hope) by you be judged worthy of love and acceptation. And to vindicate my selfe against every spirit, that shall rise against me, I will shew ye, First, that I have taken the *Engagement*, that is, *To be true to this Common-wealth, as it now stands, without a King or house of Lords.* Now if I should be silent, and see the great evill that I see comming upon this State and Common-wealth, and not give timely warning, that in some measure by repentance it might be prevented, I should be false to the Common-wealth.

Therefore I doe discharge my conscience in faithfulnessse to it, because I am bound by the engagement so to doe, so my conscience doth

doth witnesse to me, which consci-
 ence of mine by Gods assistance, I
 shall keep cleare, by declaring un-
 to you the truth that is opened to
 us in the words of God for us to
 take notice of it, that we may know
 the truth and be assured that God
 doth manifest it, to the end that all
 might be inexcusable, upon the day
 that is comming; Because there is
 a day nigh at hand, in which, God
 will Judge the world, by a man
 which he hath appointed by the
 word of Jesus Christ, in righteous-
 nesse. And this man, is not Jesus
 but a man ordained, appointed and
 sent, by the Father and his Sonne
 Jesus; who in righteousness, will
 Judge, and make Warre. And this
 man will be knowne by his rising
 from the dead, not in that body that
 he died in, but in a body of his
 owne seed; in which, he will rise
 and raigne for ever. And not onely
 so, but the Lord Jesus will raigne
 in

Joh. 16. 13, in him for ever and ever. So that all
44, 15.

this is done, for the glory of the
Eph. 4. 12, Lord Jesus; the fulfilling of his
13, 14.

promise, the manifestation of the
Heb. 4. 7, 8 true rest for his people who are yet
tossed to and fro with every winde
of Doctrine and without rest: Nei-
ther would I have you to mistake
me, as if by this, I said that there is
no resurrection, but what is here
mentioned; for I shall shew you
hereafter the true Faith which I be-
lieved. But here I shew you that
this is a singular resurrection, to a

Here is the person offered up among the Gen-
tiles, as that was of Jesus among
the *Jewes*. And of both these, the
Apostle speaks, *Rom. 15. ver. 8,*
9, 10, 12, 13, 14, 15, 16. Where first
he shewes that the comming of Je-
sus, and the offering of him up, was
to fulfill the promise made to the
Fathers of the *Jewes* nation. And
they
would not have put the King to death: 1 Cor. 2. 6, 7, 8, 9,
10, 11, 12, 13, 14.

after

after speakes of a person to reigne amongst the *Gentiles*; and of their offering up of him. And he that is offered up, must be no lesse than a King. Of this King there is much spoken in Scripture; he must be also of the root of *Iesse*, not by a carnall generation, but begotten of immortal seed by the bloud of Jesus. And on this King, Jesus layes so much honour in the Gospel, and of this King he saith, that he will raise him up at the last day. And Jesus when he ascended, sat at the right hand of God, waiting till this King came, to subdue all the enemies of Jesus, under his feete. For all things were not subdued to Jesus, though he were Crowned in the Apostles time, yet not in possession of his Kingdome, till this King came. This is that King of Kings, that Jesus holds forth, this is that King that overcometh, and therefore possesseth all things that overcame

Isai 11. 10

Isai 33. 23

1 Pet. 1. 3

23.

Mar. 1. 1

34.

Joh. 6. 14

55, 56, 57.

Heb. 10. 12,

13.

1. 2. 3. 4. 5.

11. 12. 13.

1. 2. 3. 4. 5.

1. 2. 3. 4. 5.

1. 2. 3. 4. 5.

1. 2. 3. 4. 5.

Heb. 1. 7.

8. 9.

Rev. 11. 15,

15, 17.

1 Tim. 6. 14, 15, 16.

Rev. 21. 7.

Rev. 21. 7.

Rev. 3. 21. came, and is taken into the throne of Jesus, to sit with him. As Jesus overcame, and was taken into the

Mat. 23. 31, 32. Fathers throne. This indeed is the third person, and whosoever speaks against him, shall never be pardoned, there is more honour laid in

Psal. 21. Read all this Psalm. Scripture upon this King, than my tongue, or pen can utter, though I see it in abundance. This King overcame all by his faith in Jesus

Heb. 5. 7, 8 his sufferings, through which sufferings he is perfected and become greater than the greatest conqueror of all the Kings of the earth,

Rom. 8. 36 Zach. 14. 9, 10, 11, 12. and in time to come, they shall all submit unto him, for God hath made him King of Kings, and Lord of

Heb. 4. 7, 8 Lords. For the appearing of Jesus Christ in him, is to give rest to the people of God, and his law shall go forth into all the earth. And all the

Isa. 2. 3.

Zeph. 3. 9.

earth shall be gathered into one judgement to worship God, according

ding to the rule that this King left
 to them, & sealed it with his blood,
 according to the appointment
 of God and our Lord Jesus Christ.
 For it is the rule of the spirit of
 truth which Jesus promises to lead
 man into all truth. And now the
 promise is fulfilled and the Com-
 forter is come, and the true way is
 perfectly known this very day:
 and the wicked shall fall in the
 way that they have chosen, and the
 righteous shall willingly come to
 the way of the truth, and the wic-
 ked shall do wickedly, none of the
 wicked shall understand the truth.
 These wicked are not prophane
 wicked, I mean Drunkards, Swear-
 ers, Whoremasters, Lyars, Sab-
 bathbreakers, and the like irreligi-
 ous persons: but these wicked are
 such as thinke themselves other-
 wise, and the onely holy, and to
 have most understanding, and from
 a false confidence, doe act in these
 times

Joh. 3.33.

Joh. 16.13.

Ezek. 39.8

Jer. 23.19.

Jer. 30.23.

Hos. 14.9.

Psa. 101.3

Dan. 12.3.

4.10.

Prov. 30.11.

12.13.14.

times against the truth, and will
 Dan. 12. never be perswaded, but they are the
 wiser sort of men. But the wise and
 righteous shall understand the truth
 and believe it, and they shall shine
 as the starres, and turne many to
 righteousness; who were before
 prophane. And their knowledge
 shall be increased, for the Sunne of
 righteousness will shine upon them.
 For Jesus doth shine upon him;
 and give him of his light. And
 Plal. 92.7. they shall tread downe the wicked,
 that they shall never rise againe, for
 their wickednesse will be scene and
 abhorred of all men: and their
 Carcasses shall be as dung upon the
 earth, and they shall be eaten of
 2 Tim. 3.3 worms, and devoured with the fire
 3.9. of their owne anger, they shall never
 Isa. 66.24 be able to help themselves. And
 Mar 24.15 now is the time that ye shall returne
 and discern between the righteous
 and the wicked, that ye may know
 Mal. 3.18. who is righteous, and who is wicked;

led; who serveth God, and who serveth him not, and what is the true way of Gods worship. Of this I shall speake if God permit, and cleare it out to your understanding, with the uttermost of my ability, for the salvation of your soules and bodies, and all that ye have. For I believe ye shall see more trouble upon this land suddenly, than hath beene any time heretofore.

All the Prophets of God prophesied mystically. And the groundworke of all the Prophets is the speech of *Noah*, to his Sons, *Genesis* 21, 22, 23, 24, 25, 26, 27. where he curseth *Ham*, for his rebellion against him, and bleisseth *Shem* and *Japhet*, who honoured him. *Jesus* ^{Jesus blef.} ^{sed in} *Shem*, *Christ*, is the God of *Shem*, who is lineally descended of *Shem*, and conquered all the rebellious seed of *Ham*, by his sufferings, *Colossians* 2. 14, 15. and King *Charles* is that ^{K. Charles} ^{also blessed} ⁱⁿ *Japhet*, who by his coming

ming in to Jesus Christ, and suffering for his truth, brings the rebellious seed of *Ham* to such an eternall servitude, that they shall not rise againe. All this the Prophets foresaw and declared mystically; which mysteries could not be opened till King *Charles* came, and finished his course. And at this time all the mysteries are fulfilled, as ye have it, *Revel.* 10. 7. thus. In the dayes of the voice of the seventh Angell, when he begins to sound, the mystery of God shall be finished, as he hath declared by his Servants the Prophets. Againe, a Prophet of our Nation noting to us the time, saith more clearly to the same purpose thus. *Coroni mab. Ann. iv. diwedde u drogan.* in English thus. *The Son of Anne Crowned will finish the Prophecies.* Ye have this prophecy cited in Mr. *Lillies* booke called *Monarchie, or no Monarchie*, and he doth acknowledge

suffice- ledge it to be spoken of King *The Jews
 rebel- *Charles* his Coronation. Though *Lilly* look for
 eter- brings into prove that there should such an
 l not be no more Kings here in Brittain, one as ye
 phets but he erreth. For the said Pro- see in Ma-
 ally, phet saith that all the prophecies *asseus, Ben*
 ope- are fulfilled in King *Charles* called *Israels* as
 and by him *Math. Ann.* or *The Son of* booke cal-
 this *Isaie*, that we might know the led the
 lled, time of the seventh Angel. And that hope of
 hus. now there shall be a rule and a *Israels* and
 e se- Kingdome that shall subdue all sent to the
 s to and shall stand for ever, under the supreame
 ll be *King *Charles*, and his seed, whose power of
 by and their hope as true, for as *Isaie* saith, *Isa. 45* 10. the Re-
 ine, deemer shall come to *Sion*; that is, to the Blest Jewes, but say
 to you, from whence shall he come to *Sion*; the Apostle tells you,
 to *Rom. 11* 25, 26. he shall come out of *Sion*, to *Sion*; hence ye
 ab. may see, that from the Blest Gentiles, our deliverer, or Re-
 En- deemer, *Charles* the Son of *Charles Stuart* by name, comes
 w- to the Blest Jewes, to deliver them from the power of dark-
 Ye nisse; and to bring them to Jesus Christ and eternall life.
 fr. And by the Starre that did appeare at his birth, it is evident
 or that God would have you know, that *Charles Stuart* is
 w- that day Starre to bring the Jewes to Jesus; as the Starre
 ge brought the wise men to Jesus, *Mat. 2* 2, 9. which Starre is
 promised to the Gentiles, *1 Pet. 1* 19. and specially is pro-
 mised to him, that overcame by his sufferings to keep and de-
 fend the Church of God, *Rev. 2* 26, 27, 28.

seed

seed by the works of God shall appear to have an unquestionable sovereignty over all the earth. That can never be shaken againe. Of this construction the Scripture is full, and Mr. Lillies Prophets wrested by him, do intend the same thing with the Scripture; for all the Kingdomes of the earth at the sound of the seventh Angel, became one Kingdome of Christ. *Revel. 11. 15.* and the word Jesus is left out there, and also *Revel. 20. 4.* now Christ hath a new name, that is *Charles. Revel. 3. 12.* so that *Charles* is the Christ of Christ. For so it signifies *Revel. 11. 15.* where it is said the Kingdome of our Lord J E S U S, and of his Christ, C H A R L E S. And againe saith Jesus, I have set my King upon my holy hill of *Sion, Psal. 2. 6.* and this is cleare by many places. And though the word *Charles*, is not in all the Scripture, any more than Jesus in the Old Testament,

stament, named: yet we finde marks
 by which they are signified, that
 we might know them from all o-
 thers, at the appearance of their
 persons to the world. The Son of
Anne was King *Charles*. And this
 Prophet doth so a-
 gree with that, of
 the *Revel.* 10. 7. as
 if it were the same
 Angell sent after-
 wards to certifie
 of the time, when the seventh
 Angell doth sound. And it is now;
 which in Scripture is called the end
 of the world; in regard of the great
 alteration, destruction, perfection,
 to come into the world, as if all
 things were destroyed, and made
 new againe. Divers of the Prophets
 of the Old Testament, spake of
 the end, as in *Dan.* 11. 27. 30, 31,
 32, 33, 34, 35. *Dan.* 12. 8. 13. *Hab.*
 2. 13. Some of them call it the day

B

of

I saw the Star on the day that King
Charles came to *Pauls* to give thanks
 to God for the Queens safe delive-
 rance, at 10 a clock in the morn-
 ing, being a cleere day; and the
 Star was neere the Sun. Let none
 oppose it, when Scripture speaks,
 when a signe from Heaven speaks
 and declares his righteousness ac-
 cording to the Scripture, *Psal.* 97.
 3, 4, 5, 6. *Mat.* 24. 3.

of the Lord, a darke day, a great, and notable day, a gloomy day, a day neither light nor darke. *Amos* 5. 18, 19. *Joel* 2. 31. *Zephan.* 1. 14, 15, 16, 17, 18. *Zach.* 1. 14. 6, 7, 8. a day of decision to decide the long Controversie, betweene the seed of the Serpent and the seed of the Woman. It is also to be observed how the Prophet against this time of decision sends a Proclamation to the Gentiles, invites them to come to this great work to fight, and end the controversie, and bids them beat now their plow-shares into swords, and pruning hookes into speares, *Joel* 3. 9, 10, 11, 12, 13, 14. and after the victory is obtained, then the Prophet *Isaiah* and *Micah*, in the same words, bids them beat their swords into plow shares, and speares into pruning-hooks, for they shall learne warre no more. *Isay* 2. 23. 4. 5. *Micah* 4. 1, 2, 3, 4. and it is called a day of judgement, given

given to the Saints, that they may
 possesse the Kingdome for ever and
 ever. *Dan. 7. 21.* In the New Te-
 stament there also is much spoken
 of the end, *Mat. 24. 6. 13, 14, 15.*
 and now the end is come, the abo-
 mination of desolation standeth in
 the holy place, that is, every foolish
 man gets up into the Pulpit, and
 powreth out his folly; now the
 false Christs and false Prophets
 appeare, every one would feigne
 himselfe to come in the name of the
 Lord, as if he were sent indeed, and
 none but he aright. One sets up his
 way, another saith as much, & sets up
 his way, so that you may see, what
 times we live in by these appea-
 rances. The Independent saith, Here
 is Christ, the Presbyterian saith, Here
 is Christ, the Anabaptist saith,
 Here is Christ, and so all other
 Sects cry. Now consider the words
 of the Lord Christ, by w^{ch} you may
 know that none of the wayes now

tolerated and in such great esteeme;
 is the way of salvation, neither shall
 they be saved that continue in any
 of these wayes, for at this time,
 when all men are suffered to be of
 what religion they please, yet you
 shall find that the faith of Gods elect
 is forbidden, and true Religion
 with the professors thereof accor-
 ding to the words of Christ perse-
 cuted and driven from their habita-
 tions, for the Elect must endure
 and flye untill the Lord come as
 lightening to lighten the earth, to
 give them hope, and assured know-
 ledge that Judgement is coming
 upon their persecutors, for you
 know that we are exhorted by
 Christ, to compare what we see in
 his word with the things done in
 our times for he gives us true signs,
 and then saith he, when ye see these
 things begin to come to passe,
 know that your redemption draw-
 eth nigh. And againe, by these
 signs

signes you may know which is the
faith of Gods elect, who are the e-
lect of God; and where this faith
is found. *Tit. 1. 1. Mat. 24. 13. 16.*

20. 27. Mat. 24. 15. 32, 33. Mar. 13. At the ap-
pearance
of Jesus
Christ,
there was

a division amongst the people, some said of him, we know
this man whence he is, but when Christ cometh, no man
knoweth whence he is, *Joh. 7. 26, 27.* others said Christ
came of the seed of *David* of the Towne of *Bethlehem*, a
place well known to them, *Joh. 7. 40, 41, 42, 43.* now the rea-
son of this division was the Scripture, for *Isaiah* saith, *Isa.*
33. 17. their eyes should see the King in his beauty, and the
land that was very farre off from them. And againe *Isa. 50.*
27. saith, the name of the Lord cometh from farre, and
David saith, *Psal. 48. 2.* that this land was on the sides of
the North, and so in *Ezek. 38. 26.* that this chiefe Prince of
the Gentiles should come from the North quarters, so *Esdra*
their last Propbet, *2 Esd. 13. 7.* who saw the land in a vision
but could not come to know the region, so that none of them
could name the Country and City where this great appea-
rance should be, and *Iohn* giveth it a name in regard of the
great evill done in its darknesse, *Sodome* and *Egypt*, *Rev. 11. 8.*
but in regard of the light that would come forth, out of its
darknesse, he calls it new *Jerusalem*, *Rev. 3. 12. Rev. 21. 10.*
holy *Jerusalem*, so that *London* and *Bisaine* was not knowne
unto them by name to be the place where these great workes
should be done, as it is seene this day, for the signes declare
the times and place, *Mat. 16. 23. Luk. 12. 54, 55, 56, 57.* therefore
ye are to observe the signes of these times, and to compare
them with Scripture.

First the faith of Gods elect is

B 3

where

where the abomination reigneth, though under persecution, that's cleer, *Mat. 24. 15.* Here under this state we see the abomination, therefore here are the faithfull found.

Secondly the abomination cannot be said to reigne but in one certain Country where the elect are planted, and if possible the abomination should have his full time, no flesh should be saved, *Mat. 24. 22.* And it is evidently scene that the abomination reigneth here in *England*, therefore if the elect be destroyed here, there is no more seed left to propagate. *Isa. 1. 9.*

Thirdly, consider there is but one way of salvation, but many false waies, *Pet. 2. 1.* and he that endureth in that way continually, notwithstanding what he may suffer for it, he shall be saved. *Mat. 24. 13.*

Fourthly, consider, that when every other way is tolerated, then this true way is persecuted & forced

to flye, *Mat. 24. 15, 16. 23. 25, 26.*

Fifthly, consider, that the false wayes at this time are farre more glorious than the way of truth, and so prevalent, that if it were possible they should deceive the very elect, *Mat. 24. 23, 24, 25, 26.*

Sixtly, consider, that the elect are no where else but here in *England*, & so tyed to this place, that if the faith of Gods elect were destroyed here, there should be none sav'd, *M 24. 22.*

Seventhly, consider, that if the faith of Gods elect were any where else found, it could not be subject to dangers, as it seemes to be, for if it were destroyed here in this land, we should finde it in some other. But the case is not so, for he doth specifye a certaine place by the name of *Judea*, *Mat. 24. 16.* where these things shall be seen, and it is evident that *Judea* to be here, for here the signes are scene, *England* is the place, therefore here and no where
B 4 else

else is this faith sound. And it is evident to be the faith of King *Edward*, Queen *Elizabeth*, King *James*, King *Charles*, and if destroyed here, where else to be found?

And to shew you, that the Romish faith now, is not the faith of Gods elect, it was determined that some should depart from the faith before the day of God came, *2 Thes.* 2. 1, 2, 3. and accordingly they have departed, as you may see their actions noted unto us, *1 Tim.* 4. 1, 2, 3. by their forbidding their Priests to marry, and commanding to abstaine from meates, which things they do. And after their departing it was determined that there should be a reformation in the Church made by publique authority according to the mind of God, which reformation or forme of worship is called a forme of Godlineffe, and the authors of that forme are justified and called good men,

men, 2 Tim. 3. 4, 5. And then it was decreed that a company of Traytors should come and deny the power of this forme, and say the forme is not of power to make men godly, and this you may see in 2 Tim. 3. 1, 2, 3, 4, 5, 6, 7, 8. And they are compared to the Sorcerers of Egypt, because they withstand this forme, and the authors of it, as those Sorcerers did Moses; who was also sent of God and gave the law. And these men privily conspire against the truth according to the word, 2 Pet. 2. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12. 2 Tim. 3. 6. Jude 1. 2, 3, 4, 5, 6. and from the conspiracy of these men, cometh the abomination that makes desolate, and now reigneth. And as the time of the Papists departing from the faith, is called the latter times, 1 Tim. 4. 1. So the time of these are called the last dayes, 2 Tim. 3. 1. so that all comes to passe in order

sider according to the word and knowledge of Christ. And if you consider how God is a God of Order, and would have all things done by lawfull authority given by himselfe; you may see upon the Papists departing from the Faith. God removed the power from Rome to England.

First *Luther* falls out with the Pope, writes against him, endangereth the Faith, and the Pope is notable to helpe himselfe.

Secondly, upon this King *Hen. 8.* writes against *Luther*, overthrowes him, and defends the Faith.

Thirdly, upon this the Pope, who should have defended the Faith, because it was his proper Office, gives the title from himselfe, to King *Hen. 8.* and calls him the defender of the Faith.

Fourthly, upon this the King would marry, the Pope would not let him marry. The King did marry,

and ry, the Pope excommunicates him
for it. The King by vertue of his
title, *Defender of the Faith*, defends
himselfe against the Pope, Calls a
Parliament, casts out the Pope,
and begins to reforme all things ac-
cording to the word of God; and
this Parliament, are called good
men, *2 Tim. 3. 3.*

Fifthly, King *Edw. 6.* by vertue
of the same Title calls a Parliament,
and they give the forme of godli-
nesse to the Church, purely and
perfectly, according to the minde
and word of Jesus Christ.

Sixthly, *Queene Mary* takes in the
Pope againe, then the Martyrs stand
up, and seal the true Faith with
their blood, confessing the good-
nesse of God to his Church, and tri-
umphing in the flames with joy o-
ver their enemies, for the Elects
sake.

Seventhly, *Queene Elizabeth*
comes out of her troubles, lightens
the

the earth with her goodnesse and glory, as if the daughter of *Sion* were risen from the dead, to the great comfort of Gods Elect.

Isa. 60. 10.
16.

Isa. 43. 23.

Mat. 24.

23, 24, 25,
26.

Here you may see how God preserved the Faith, removed the Authority, reformed the Church, by a publique power; for it was determined of Christ, that when Princes were subjected to the Faith, they must have care of his Church as nursing Fathers, and reforme it, when need requires by their publique Authority. And whatsoever is done by private rebellious Subjects in private against Authority, though they pretend to follow Christ and his Apostles in it, and thinke that a good warrant; yet tis damnable; condemned by Christ and his Apostles; for saith he, go not to the Desert, nor to the secret Chambers, nor here nor there to seeke me; for I will be of no such rebellious conspiring society. For he

and he saw that the abomination of desolation, would begin in such private meetings. And the Apostles say, they shall privily bring in damnable Heresies; and in so doing, oppose men dignified with the power of Christ; and for so doing they shall be destroyed in eternall fire, and have their wages in Hell for ever.

2 Pet. 2.
Jude 1.

2 Tim. 3.
1, 2, 3, 4, 5, 6, 7, 8, 9.

Now concerning King *Hen. 8.* some will say, might not the Pope take the title againe from him, upon his revolting from the Pope? I answer no, for the chiefe gift, once given, cannot be recalled, for God goes along with it. And he that receives the gift, is by vertue thereof made more able, then he that gave it; so that he that gave it, hath no power to command him to give it againe, and this I shall prove to you. *Esau* parted with his gift as the Pope did, and would have had it againe but could not, though he sought it

Heb. 12.
16, 17.
Gen. 25.
31, 32, 33, 34.
Gen. 27.
24, 25, 26,
27, 28, 29,
30, 31, 32, 33, 34, 35,
36, 37.

of

of God with teares. And though *Jacob* in subtile way deceived his Father *Isaac* to get the power and blessing from him, yet his Father *Isaac* could not help it though he trembled when he came to know what he had done. Oh saith he to *Esau*, I have made him thy Lord, and done thus and thus unto him, it must be so now; what can I doe for thee? As if he should say, I am disabled, I have given all away from me; and all was but a few words said by *Isaac* to *Jacob*; yet there was such power in those words, that *Isaac*, nor *Esau*, with all they could doe, could not helpe themselves against *Jacob*.

Thus much for a Preface. But my matter intended is shorter and more powerfull. For you shall see all things set downe in the Scripture, as they came to passe since the beginning of this Parliament to this very day, and what is to come to passe here-

hereafter upon this Nation. And you shall see all this in the 8. and 9. Chapters of *Amos*. Who first speaks of the End (that was) the beginning of this Parliament (and the ruine of the Kings Court) and then speakes of everlasting ruine to this State; and the renewing of the Kings Court, and enlarging of his power over all the Earth, and this you shall see verse after verse, as all things came to passe hitherto in Order.

And now if you consider, you shall finde that the Prophecie of *Amos*, which he Prophefied against *Jeroboam* the Sonne of *Ioram*, was not fulfilled upon him; For hee prospered all his time, but it was to be fulfilled amongst the *Gentiles*. And therefore the Apostle *James* alledgeth this Prophecie, as a thing belonging to the *Gentiles*, and gives this note, saith he, *knowne unto God are all his workes, from the beginning of*

2 King 14.
23, 27, 28.
Amos 1. 1.
Amos 7. 9.
10, 11, 12, 13.
14, 15.
Acts 15.
15, 16, 17.
18.
Ro. 1. 28.
29.
Rom. 9. 6.
7.
Gal. 6. 16.

of the world. As if he had said to us, The things that are now in doing amongst you, were knowne to God of Old, as is declared by his Prophet *Amos*. For though this Prophet as others, doth speake to *Israel*, yet it belongs to the spirituall *Israel*, as many more also did, and the Apostle doth so interpret the Scriptures, &c. Now shall I shew you the meaning of these two Chapters, the 8. and 9. of *Amos*.

Amos 8.

In v. 1, 2. God saith to Amos, *what seest thou?* Amos answereth, *a basket of Summer fruit*, that signifies the harvest is come, the generation of the world is ripe in sin, fit to be cut downe. Then sayes God, *the end is come upon my people, I will not pass by them any more:* as if hee said, I will cut them downe now they are ripe.

In

In ver. 3. ye have the first worke this Parliament did, that is, the taking down of the Bishops & Cathedralls, signified in these words; *The Songs of the Temples shall be howlings in that day.* Here you see Judgement begins at the house of God, as ye have it in *Ezek. 9. 6.* the *1 Pet. 4. 17.* and ye have also there the dealing of our Diurnalls, which say many times, we got such a strong hold, and killed so many hundred men, and we lost but five men; but God saith, this is their policy, they lost more, and they concealed it: And it is signified in these words, *there shall be many dead bodies in every place, and they shall cast them forth with silence.*

In ver. 4, 5, 6, 7, 8. ye have the sins and cause why the judgement is come, set downe, and that it is not for any faule found in the publique worship of God, but for Covetousnesse, hardnesse of heart towards
 C the

the Poore, and the deceir of the people, and their neglect in the worship of God. For the same cause there is a generall rising throughout the Land, and the Kings party utterly overthrowne.

The Jews judgement is right, as you may see, Sec. 26. of the hope of Israel.

They say,

that their *Messiah*, or deliverer, should dye in the last warre of *Gog* and *Magog*, and rise againe to be glorious and victorious.

In *ver. 9.* ye have the Kings untimely death signified by the Sunne going downe at Noone, for the Sun signifies the King, 2 *Sam.* 23. 3, 4, 5. 6, 7. *Mal.* 4. 2. *Gen.* 37. 9, 10.

In *v. 10.* ye have the great mourning for the Kings death, & a wrathfull indignation declared by way of revenge upon his enemies at last.

Isaiah 35. 8, 9, 10. the Booke of Common

Prayer is promised, and is called, The way of holinesse: And because of the abundance not onely of Jewes Ceremonies, but also of Papists wayes: so that a wise man may lose himselfe in them. But saith he of this way of worship, The way of a simple faring man, though a foole, shall not erre therein, because there are but a few things to be done, and plaine direction for every thing. Jewes, Turkes, Papists, Presbyterians, Independent Brownists, Anabaptists, leave your pernicious wayes, and come to this only way of crutch, where you shall find rest, 2 *Pet.* 2. 2. Heb. 4. 7, 8, 9. Isaiah 35. 8.

In *ver. 11, 12.* ye have the forme
 or worship or *Common-prayer booke*
 taken away, so that the Elect cannot
 heare it reade any where; which
 booke is called, *the words of the*
Lord, and *the word of the Lord*;
 and by this you may know, that
 booke to be the only true forme ap-
 pointed of God before hand, the
 rule of the spirit of truth, the which
 rule Jesus foresaw, and promised
 to send the spirit to give it; for he
 knew by this word that I doe now
 open unto you, that there was a
 rule to come forth, but the forme of
 it was in all things, a secret thing
 was known to none but the Father,
 therefore Christ commits the di-
 rections of his Church, in the true
 worship to the spirit, so that untill
 this time, the Church is tossed to
 and fro, because there was no rule
 known till now. *Iob. 16. 13.* and now
 ye are come to a perfect rule, given
 by a perfect man, *Eph. 4. 13, 14.*

In *ver.* 13. ye have the constancy of the Kings party to their Religion and King, *Revel.* 14. 4. and their thirsting for their Religion and King againe.

In *ver.* 14. ye have the States party up, signified by the sinne of *Samaria*, the God of *Dan*; the manner of *Bersheba*, all which were *Idols*. But saith he, they shall fall, and never rise againe; implying thus much, that the King and his party though now downe, shall rise againe, and stand for ever.

Hosea 8.

5, 6.

1 King 12.

28, 29.

AMOS 9.

In *v.* 1. the King is risen againe, &

And here stands upon the Altar, that is, the Scaffold, where he suffered, and Offered himself, there he triumpheth, *Amos* 9. 1.

Rev. 20. 7, 8, 9, 10, 11, 12, 13, 14, 15. now the former part of this, *Rev.* 20. 1, 2, 3, 4, 5, 6. was the state of the Church from *Constantine* the great his time, untill the Church was persecuted againe by the *Romish Heresies*, which was the cause that God tooke the sword from thence, and put it in King *Hen.* 8. hand, to defend the Church as before mentioned.

and

and commandeth to smite *Linstell*, that is, the speaker of the house of Parliament, and cut them all in the head, and slay the last of them all; this is said of the Parliament, to shew that they shall not escape the hand of this mighty Lord.

In *ver. 2, 3, 4*. ye see, there is no place in Hell, nor in Heaven, nor in the top of the Mountains, nor in the bottome of the Sea, nor any where else for them to escape his hands, but he pursueth them and takes them.

In *ver. 5*. ye have a generall rising caused by his hand, throughout the whole Land, and the Parliaments party utterly overthrowne.

Compare
this 5. ver.
with *Amos*
8. ver. 8.
where you

have the same words in effect, onely there is added in the said 8. verse, and they shall be cast out with words, in *Isaiab* 66. verse 5. are plainly opened, which I beseech you read and observe.

In verse 6. ye have the glorious building of the King in the heavens, above all the Kings of the earth, and

the power he obtained by his sufferings; and his glorious name next to Jesus, as being his most excellent servant of all others.

In the 7. verse ye have the wrath of God declared against the Parliament for their killing the King, and destroying the Kingly power, by which God delivered them from the bondage of Popery, and he looks upon them as black children of Ethiopians for these ingratefull acts.

In ver. 8, 9, 10. ye have Gods wrath upon the whole Kingdom, he tells them, that those who depend upon their power, and think they can prevent the evil, that it shall not overtake them; saith he they shall surely perish, but the rest he will save; as wheat is winowed and saved; and taken from the Chaffe.

In ver. 11, 12. ye have the Kings tabernacle, or court set up againe, and

and his Kingdome enlarged over all the earth.

In ver. 13. ye have the King and his partie, taking all againe from the Parliament and their party, signified in these words, *the plowman shall overtake the reaper, and the treader of Grapes, him that drawes forth that which is not his owne.* For the King comes from the Altar, and gives commission to the treader of Grapes (that is) some one of his seed, that shall reigne: to cut downe the Grapes, (that is) the party now standing, as you see both parties. The Reapers first, and the treader of Grapes after, gets the victory. *Revel. 14. 14, 15, 16, 17, 18, 19, 20.*

In ver. 14, 15. ye have the King and his parties captivity ended, &c. Their building and planting and their enjoying of the fruits of their labour, and the promise, that they shall possesse their land, without any

pleasation hereafter, for ever and
ever.

And now I beseech you looke
upon this Scripture, and lay it to
heart, and consider how ye have
seene before you eyes, this 8. Chap-
ter of *Amos* fulfilled, as I have in-
terpreted it unto you, and you see
there, the rule to worship God by,
all which is made plaine for you to
see as well as I, that you may be sa-
ved.

I beseech you also to lay to heart,
and consider this ninth of *Amos*,
where you may see perfectly, accor-
ding to the promise of Christ, the
things to come, *Iob. 16. 13.*

Never had people the like shewed
them, as ye have now so plaine
from these two Chapters. O take
heed that ye slight it not, but make
use of it for your salvation! For if
ye be cut downe, and cast into the
winepresse of the fiercenesse of the
wrath of God Almighty, ye are
undone

undone for ever, and ye may see
how to prevent it, *Revel. 14. 18. 19.*
Revel. 19. 15. by what hath bene
spoken.

And this I say to the Parliament,
to the Army, and to all others;
Doe the works, for it must be done.
Be ye valiant, set up the King; for
if Forraigners do it, ye are undone.
And you may see, it will be done by
a strong power.

I have also some things to shew
you, out of the first of *Isaiah*, and
it chiefly concerns this City of
London, which in regard of its acti-
on, now, is called *Sadom* and *Egypt*,
Isa. 1. 10. Revel. 11. 8. and that it
was a faithfull, loyall City in the
time of Queen *Elizabeth*, when shee
was received by the Citizens out
of the Tower, and with joy accom-
panied to *Westminster*: and though
now this City be an unfaithfull
harlot, yet she shall be restored a-
gaine to her former faithfulness.

Of

Of this I shall in briefe shew you.

Isaiah 1. ver. 1. to ver. 10. ye have the King and his party signified with their condition that now they lye in, brought upon themselves, by their sinnes. And this Parliament being Executioners of Gods judgements upon them, yet they are owned of God as his Elect; of which he will save a remnant.

In ver. 10. ye have the word directed to you Rulers of London in these words, *Hear the word of the Lord ye Rulers of Sodome, give eare to the law of our God ye people of Gomorah.*

In ver. 11, 12, 14, 14, 15. God doth reprove you sharply for coming to his presence, and doing such things by which ye thinke to please him; as your dayes of humiliation, your dayes of thanksgiving, your solemne private meetings. But God abhorres these from you, saying

saying he will not heare you, for your hands are full of bloud, as if he should say, ye break the right proceeding of this Parliament, by suffering tumults at the beginning to goe to *Westminster*, to the Parliament, and wrest judgement, therefore upon you lyes the bloud, that has been spilt all this time.

Exo. 23. 17

In ver. 16, 17. ye have the law promised, in ver. 10. being these words, *wash you, make you cleane, put away the evill of your doing, from before mine eyes, cease to do evill, learn to doe well, seek Iudgement, right the oppressed, plead for the widow, judge the fatherless*, which widow is the Q. and the fatherless are the Kings children, which ye are to right, and plead for, if you will obey the voice of the Lord, for he saith not *widowes*, but *widow*, as ye have it also in the 23. verse of this chapter.

In ver. 18. ye have the promise annexed to the performance of this law

law, in these words, though your
sinnes be like scarlet, they shall be
white as snow, though they be red
like crimson, they shall be as wooll.

In ver. 19, 20. ye have your choice
whether you will doe this law, or
no, with a promise and a threat-
ning, in these words, if ye be willing
and obedient, ye shall eat the fruit of
the Land. But if ye refuse and rebell,
ye shall be deuoured with the sword:
for the mouth of the Lord hath spoken

In ver. 21, 22. the Lord laments
the fall of London from its former
state, saying; how is the faithfull
City become an harlot: it was full
of Iudgement; righteousness lodged
in it; but now murderers: thy sil-
uer is become drosse, thy wine mixed
with water.

In ver. 23, 24. he chargeth the
rulers with Rebellion, Theeury,
Covetousnesse, and giving a hint
at what he required before, in verse

46, 17. saith he, thy judge is the Fatherles, neither doth the cause of the widow come unto them. And because of this neglect, Ab! saith God with indignation, I will ease me of mine adversaries, and avenge me of mine enemies.

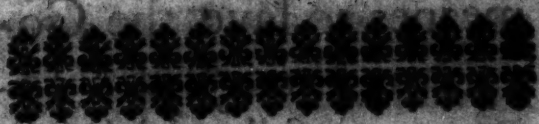
In ver. 25, 26. to the City of London, he saith in these words; and I will turne mine hand upon thee, and purely purge away thy drosse, and take away all thy tinne, and I will restore thy Iudges as at the first, and thy Concellours as at the beginning, meaning, King Henry, King Edward, and Queene Elizabeths time; afterwards thou shalt be called the City of righteousness, the faithfull City.

In ver. 27. he saith of the Church now under persecution, Thou shalt be redeemed with Iudgement, and thy converts with righteousness.

In ver. 28, 29, 30, 31. ye have againe the transgressors mentioned, and that ye shall hereafter be ashamed


med of this Parliament which was desired of many, who thought it would be for their building and flourishing: which Parliament, is signified there, by Oaks for strength, and by a Garden for flourishing. But saith he of this Parliament, it shall be as an oaken leafe that fadeth, and as a garden that hath no water, and the strong shall be as Tow, that is the Parliament, and the maker of it, as a spark, that is their party, and they shall both burn together, and none shall quench them.

It is here plaine to be seen in these chapters, *Amos* the 8. and the 9. and *Isaiah* 1. verse after verse, what this Parliament hath done; and what is decreed upon them, I know not how to help them; Except they repent. And now I will shew my Petition unto them.


 To the most Honourable
 high Court of Parlia-
 ment at Westminster.

*The Humble Petition of Arise Evans,
 dwelling in Black Fryers, desi-
 ring your attentive reading of all,
 and your serious Consideration
 of it.*

HUMBLY SERVING,


 Hat the Petition-
 ner having ta-
 ken the Engage-
 ment, will without doubt
 be true to it, and to the
 utmost of his power be a
 means

meanes to save the Governours, though the Government fall; which fall, in the eyes of men is impossible, in regard of outward provision. But the Petitioner seeing this State by the spirit of God, saith it is impossible for it to stand, and its time is limited very short, which (if the Petitioner finde acceptance) it shall be manifested unto you; he being pierced through with sorrow for
you

you to his very heart, at
 the apprehension of it;
 seeing no way to prevent
 the judgement but the
 way of peace. And hum-
 bly to give your Ho-
 nours a glimmering of
 what he seeth determi-
 ned upon you. He be-
 seecheth you to consider
Amos 9. where first you
 shall see *Lintell* the speak-
 er of your house smitten,
 and the last of the house
 also signified, and what
 followes to the 10. verse,

D

and

and from that to the end,
 you see the Kings Ta-
 bernacle, or Court built
 againe. Here is but a
 touch for you, and God
 doth not desire to slay
 men, who are his Crea-
 tures, but to slay sinne;
 neither will God save
 men in their owne waies
 by their sword, but by
 his spirit. Now if the Pe-
 titioner finde acceptance,
 he shall by this Declara-
 tion free himselfe from
 the bloud of all men.

Ezek. 2. 17
 18, 19.

bus

D

May

May it please your Ho-
 nours, to send a Clark
 to the Petitioner, that
 he may communicate
 to you by his know-
 ledge, the great things
 of God pertaining to
 your salvation, and at
 large open the Scrip-
 tures. Where you
 shall see the secrets of
 times disclosed, your
 actions discovered, the
 things past, present,
 and to come revealed,
 and your onely way of
 D 2 Sal-

salvation shewed. And
 without Pride the
 Petitioner saith, he is
 assured by Scripture,
 by Visions, by many
 other infallible signes
 agreeable with Scri-
 pture, that he only is
 appointed of God, and
 none but he on earth can
 shew you the like, and
 administer unto you the
 knowledg of salvation.
 And your Petitioner
 shall ever pray, &c.

Septemb. 1.

1652.

ARISE EVANS.

This Petition was delivered upon the day dated as above said, to the Honourable, Sir *Gilbert Pickering*, a Member of the House of Parliament, and of the Councell of State. Who promised to shew it to some of the House, and afterward told me that he had shewne it, and that then it was with the Lord Generall. So that it was published to them, so farre as possibly I could. I have also given the exposition of the 8. and 9. of *Amos*, to Mr. *Hugh Peters*, with other notes of the same purpose to him, but my request is not regarded. I did also direct to the Honourable Lord Major and Court of Aldermen these things, and delivered them on the 24. of *November*, 1651. And received them againe from Alderman *Andrews* the 28. who bade me advise with some Divines about them, and get them printed. I have also delivered these things

NOV D 3 to

to the Lord Generall *Cromwell's*
 owne hands, and he had them three
 dayes also. And now I beseech you all consi-
 der, that what I say unto you of my
 owne words, I say it with love and
 humility as to men, whom I honour
 in regard I beleve you would wil-
 lingly feare God, and doe his will.
 But what I say of you from Scrip-
 ture, I doe it in faithfulnessse to you,
 that ye might feare God and doe
 his will, of which, ye are as yet ig-
 norant. For though ye have thou-
 sands of instructors, yet the spi-
 rit of illumination and instruction is
 with me alone. And there is a dark-
 nesse upon all your Divines and
 Prophets at this time, as you may
 see in *Micah* 3. 4, 5, 6, 7. and verse 8.
 these words are fitted for me to
 speak unto you. But truly I am
 full of power by the spirit
 of the Lord, and of judgements
 and of might, to declare to you
 your

your sins. And 19. yeares agoe, I did declare the things that came upon the King and his party. I was not then regarded, because there was a necessity, that all things should come to passe, as they did; else how should the Scripture have been fulfilled? And truly yet I may strive to warne, but I know all will not beleve me, notwithstanding for the Elects sake whom I know not but by their Conversion, I must warne all, for that's my worke. And tis Gods to perswade the hearts of men to believe what I say.

And this I understand concerning my selfe, I am a man, to whom God hath given foreknowledge, which I declare with all humility,

The Author being a Prisoner at the Gatehouse Westminster in 1637. for foretelling what befell the King. It was demanded by some, Why the Author did scape so well, seeing *Pym, Bastwick, and Burton*, were so severely dealt with? And it was answered, That what the Author did, was from Conscience to forewarn the King, but what they did, was found to proceed from malice, to raise a party against the King. So it seems, then, there was Liberty of Conscience allowed to men in its true being, when it was found distinct from Malice.

love and respect. But I finde that when tis not regarded, then immediately judgement followes, as the Kings party, and afterwards the Presbyterian (who not onely slighted my love, but also imprisoned me at Newgate, brought me before the Barre in the Old bayly, and would have had my life, if God had not been on my side) have found it to their costs. So now the same judgment, and a heavier, attends the contemners of this truth.

Therefore I thought my selfe bound in Conscience to make these things knowne, to them, whom it chiefly belongs to, that is generally the Common-wealth, in love. And to cleere my selfe from bloud. Being more satisfied with a good Conscience, and perhaps the hatred of many, then to flatter them against my conscience, to obtaine a great reward.

I know every one, is more able
 then I to write, and can make their
 matters good against me, to seduce
 you, and glosse is over, with peeces
 of Scripture. But I say unto you,
 if any can bring you so much Scrip-
 ture together, that declares the
 things, past, present, and to come,
 as ye have saene the things past,
 done before your eyes, and that
 makes all things so cleere, and easy
 to be understood, as this is: and
 speakes to the purpose, as *Amos* 8.
 and 9. *Isaiah* 1. of all, first and last.
 I say if any shall doe so, by Scrip-
 ture, for the justifying of this mat-
 ter, then look upon it, and judge be-
 tweene us.

But if you finde none such, then
 rest in this, and remember the true
 Religion is that of King *Edward* 6.

cause of the Scripture, counting thee ignorant and not to
 have such interest as they have in God, and in Scripture. Be
 not dismayd, for in the thing wherein they deal proudly,
 thou art above them, *Exod.* 18. 11.

Poor Pro-
 testant,
 thine ene-
 mies glory
 against
 thee, be-

Queen

Queene Elizabeth, King James and King Charles, which truth, according to the appointment of God, is now cast downe to the ground, Dan. 8. 10, 11, 12, 13. Ifc. 59. 21, 15, 16, 17. and will, by the power of God, be set up againe. And this truth will triumph over all the earth, and put downe all rule, and authority under its feet. 1 Cor. 15. 24, 25, 26, 27, 28. So that all shall be subject unto it.

The Reformation of Luther in Germany, of the Calvinist, and Hugonist in France, of John Knox in Scotland, of Anabaptist, Brownist, or whatsoever else, are but rebellious rules like the rods of the Sorcerers of Egypt, which were devoured by the rod of Moses, Exod. 7. 9, 10, 11, 12. so they all shall come to nought, for the Apostle foresaw by the Scripture, that there was but one King, and one Rule, to be over all the earth. Zeph. 14. 9.

Queene

Zeph.

Zeph. 3. 9. And therefore they had
 an eye to that, when they wrote,
 as you may see in *1 Pet. 2. 13.* who
 wrote to men of divers Countreies
 under divers Kings. And when he
 cometh to that point, *submit yourselves*,
&c. he doth not say, *whether it be to the Kings, or to the*
Governours, or to them that
are sent by them, &c. But he saith
submit yourselves, &c. Whether it
 be to the Kings, or to the
 Governours, or to them
 that are sent by him, &c. *1 Pet. 2. 13, 14,*
17. So that you may see his mea-
 ning is not, that men should sub-
 mit unto all Kings in all things.
 But unto one King, in all things,
 they are to submit. And this King
 they must honour and obey. For the
 Apostles saw that God would hold
 forth a King at last, whose Lawes
 should be right, according to Gods
 minde. And therefore the Apo-
 stle doth presse all men in point of
 obedience.

obedience to this King in all things.

1 Pet. 2. 13.

Rev. 14. 12. And this King, or Angel, is said

Rev. 13. 13. to come from the Altar, and to

have power over fire, which fire shall consume the corruption of the world. For this King hath the true power over fire really, and not as the wicked one who is said to bring downe fire from heaven in the sight of men, making men see things, that are not really done, as Juglers doe couzen. And of this King and this Altar, ye have the Prophet *Isaiah* speaking, *Isaiah* 19. 19, 20. who calls him a Saviour, and a great one: giving to understand, that he is not the Saviour and the great one, even Jesus, but one impowred by him, who suffered this Altar or Scaffold in Spirituall *Sodom* and *Egypt*, *Rev.* 11. 8.

And this King, is that Lyon, who by his sufferings, opens all the secrets both in the New and Old Testament,

stament. Rev. 5. 2, 3, 4, 5, 6, 7, 8, 9.
 1 Cor. 14. 5, 6. Here is worke for
 you that are the Ministers of God,
 that keepe your first station, Preach
 these truths unto the world, great
 will be your glory thereby.

And you that are in the faith of
 Gods elect, as the elect of God,
 put on the Bowels of compassion,
 Edifie one another in your most
 holy faith, and adorne it with a
 holy life. And ye that are out of
 this faith, know that though ye wash
 your selves with snow-water, ye
 cannot be saved.

And now to say something con-
 cerning the Kings life. The King
 all his time, untill at last had a
 stammering in his speech, like
 Moses, Exod. 4. 10, 11, 12. there-
 fore acknowledging his infirmity,
 he spake but seldome, yet when he
 spake none could say more to the
 matter, for he drove the naile to the
 head.

blue W

But

But when he had lost his Army, and came to dispute for the justnesse of his cause, God loosened his tongue, and he spake fluently, as many can witness.

First, when he went for shelter, into the Scots army, Mr. *Henderson*, the greatest Champion Minister in Scotland, flew himself in disputing and striving with the King.

Secondly, Mr. *Coake*, that drew his charge, in his charge against the King, calls him a *second Solomon for wisdom*.

Thirdly, Mr. *Lilly*, in his booke called *Monarchie, or no monarchie*, is forced to say of the King, That *He was a man inclined to no vice*.

Fourthly, the *Plea for the Commonwealth of England*, and *Colonell Faice* saith, that the King was of no farre more excellent spirit than *Mr. Lane*, who was the most valiant Minister in all England, and suffered for it.

Would

Would ye have an able, faith-
full, wise, undefiled, good spirited,
perfect man, in all things, justified
of God, of men, of his most deadly
enemies? Look upon King *Charles*,
he is so justified of all.

Againe consider his great faith-
fulness, as he was engaged to de-
fend the faith and Church of
Christ committed to his trust at
his Coronation. After he lost his
armies, and three Kingdomes, and
was in the custody of the Parlia-
ments army: he might have had
his three Kingdomes againe restor-
ed to him, upon tearmes destru-
ctive to the faith and Church of
Christ; but rather then so, he cho-
seth to lose his Kingdomes, and
also his life, for the defence of the
faith and Church committed to
his trust: who ever did the like, and
what Glory is too great for such a
King?

Againe consider, how perfect his
love

love was, not onely to his friends,
 but also to his most deadly ene-
 mies, who rooke his life, and King-
 domes from him, I meane you
 Souldiers. So fame was hee from
 seeking revenge upon you, for all
 you did against him, that he prai-
 seth you, for gallant valiant men,
 and wishes that he had had such
 men, as ye may see in his booke
 and last speech to his Son. And
 therefore ought not you in equity,
 to requite him with the like love,
 and though you cannot give him
 his life againe, yet to be a meanes,
 to cause him that is his name to
 reigne. For you see by the word
 of God, that he must reigne, and
 will not you, now you see tis right,
 be the instruments to bring it to
 passe?

There be two Commandements,
 that sound in mine eares continual-
 ly. One is this, *Thou shalt not follow
 a multitude to doe euill, neither
 shalt*

shall then speak in a house, to decline
after many to worst judgement.

Exodus 23. 2. FOR HIM TO MINE

The other is, *Thou shalt not hate
thy Brother in thine heart, thou shalt
in any wise rebuke thy Neighbour,
and not suffer sinne upon him, Levit.*

19. 17. My silence, is a sinne un-
to me. I should hate you, if I did
not tell you the truth.

The States flatterers say, that the
power is radicall in the people,
derivative in the Parliament. But the
word of God saith, that the power
is radicall in God, derivative in
Kings. And that promotion comes
not from the East, nor from the
West, that is from any people,
but God is the Judge, he puts down
one and sets up another, *Psal. 75.*
5, 6, 7. and by me Kings reigne,
Prov. 7. 15, 16. Power belongs
to God. *Psal. 72. 11.* For this cause
Melchisedeck is said to be from all
Eternity, lest any should argue and
say

say that he had his Kingly power from men, *Heb. 7. 1, 2, 3.*

For a man to make a thing better than himselfe, and then feare, honour, and obey it as his God, is the grossest Idolatry, and men doe so, when they claim the power to set up rulers, *Hos. 8. 4, 5, 6.* for men to make themselves Gods, is Idolatry. Rulers are called Gods, *Psal. 82. 6.* therefore those people are Idolaters, that take upon them to set up Rulers, for themselves, and God will requite it.

Againe I say that power which is of men, is opposite to that which is of God, neither can both stand together. Christ saith (intimating the power of *John Baptist*) *Luke 1. 77. was it from heaven or of men? Mat. 12. 25.* is all one as if he had said, Is it from heaven or of hell? for what's opposite to heaven but hell? againe saith he, *Act. 5. 38, 39. if this Councel be of men, it will come to nought.*

nought, but if it be of God, it will stand, is all one as if he had said, if it be of the Devill it will come to nought; but if it be of God, it will stand, for what's opposite to God but the Devill:

Some will say, there is no power but of God, *Rom. 13. 1.* Therefore the States power is of God. I answer, that which is of men, is not of God. The States power is of men, therefore not of God, but in this sence tis of God. God by his foreknowledge did foresee this State, and permitted it, to continue so long.

But that God is the author of this State, is denied. For tis cleere, that the Dragon, gave him (that is) the Beast, or State, his power, and his seat, and great authority, *Rev. 13. 2.* Therefore they have not their authority, or power to act, of God; but they have their power permitted, to continue so long a

time, as the Devils had a time, which they claim, *Mar. 1. 24. Mat. 8. 29.* But *Paul* understood that the power of the *Romans* was of God, for it was enclosed in *Cesar*, and *Cesar* was a King, *Johu 19. 12. 15.* and *Paul* calls him, the *Minister of God*, *Rom. 13. 4.* because he had not his power of men, but of God. But saith he, *the powers that be* (*Rom. 13. 1.*) hence you draw your conclusion, that the States power is to be submitted to, though it bee of men. I say no, for he speakes there, of the power which is of God, a Kingly power. And all the stop in these words, *the powers that be*, is in regard *Cesar* was not a Christian, but a Heathen; and therefore not altogether right, yet he calls him, the *Minister of God*, in regard his power was of God, and not of men: therefore thus much the Apostle saith here, that the power that is of God, and not of men, you must

must submit unto, in outward af-
 faires, though the King be a Hea-
 then: and whereas he saith, (*Rom.*
13. 1.) *there is no power but of*
God; hee doth absolutely deny
 this power, as it is now the States
 power, to be any thing else, but a
 Jugling shew of Sathan admired
 at, by them that perish, as he de-
 fines it, *2 Thes. 2. 9, 10.* it hath
 all power in shew, yet it is but a de-
 ceivable lying wonder, of no sub-
 stance. As Juglers make us believe
 they have many rare things, but
 when we need such things, alas,
 there's nothing at all. Now the
 power that is of God alwayes des-
 cends from Heaven, as you may see,
Revel. 10. 1. Revel. 11. 1, 2, 3, 4,
5, 6. Revel. 18. 1. Revel. 20. 1,
 intimating that it comes from God
 alone. But the other power, is said
 alwayes to ascend out of the botom-
 lesse pit, (*Revel. 9. 2, 3. 11. Revel.*
11. 7. out of the sea, out of the
 earth,

earth, *Revels.* 13. 1, 11. it still comes from beneath, which signifies it comes from the locall and vulgar people, whose ignorance is set forth by a Gulph, or bottomlesse pit, which know nothing in comparison of God, what's good for themselves. Therefore the power that is of men, that is, of the Dragon, or of the Beast, or of the Devill, is one and the selfe same thing, and the different tearmes given to it, is onely to illustrate, and shew the evill of it. Therefore I conclude, that this State, is that beast, (*Rev.* 13.) and I will prove it thus.

1. The Beast had a seat, of great authority (*Rev.* 13. 2.) so hath this State, for it hath judged and condemned a King, and put him to death, by that seat, ordeined for their honour, I mean the high Court of Justice, so called.

2. The Beast beheaded them that were

were most eminent in opposing him, (*Rev.* 20. 4.) so did the State behead all, that by the sentence of the said High Court suffered death.

3. The Beast, is not one man, but a great number of men compact together. (*Rev.* 13. 18.) So the State is a great number of men, of equall authority.

4. The Beast is said to change times, and lawes, (*Dan.* 7. 25.) so doe the State: they will have no Christmas, no Easter, no Whitsuntide, and the ancient Lawes and Customes of *England* they change.

5. The Beast by the successes of his wars, is wondred at by all that worship him, (*Rev.* 13. 4.) so this State is wondred at for his Warres, and prosperity therein.

6. The Beast opposeth and exalteth himselfe above all that is called God, or that is worshipped. So that he as God sitteth in the Temple of God, shewing himselfe that he is

God, 2 Thes. 2. 4. Now I must speak
of the Pope, that he comes very
neere this marke; for when a King
doth not comply with the Pope, he
is murdered, or poysoned by some
of the Popes adherents. But the
Pope seems as Pilate. (Mat. 27. 24.)
to wash his hands from the bloud;
and if they be found that commit
the murder, they suffer death, and
are not protected.

Here the Pope doth the same thing,
but he doth it not to glory in, before
the world; and to justify, or shew
himself a God thereby, for he doth
it privately, neither is it done to any,
whom the Pope doth acknowledge
himselfe inferiour to; But onely to
such Kings, or persons, as did ac-
knowledge the Pope their superiour
once. But this State, who first re-
verenced the King, as was due, and
afterwards erected a Tribunall on
purpose; and bringing him before
it, condemned to dye by a law, glo-
rying

rying in it before the world; that
 what they did, God did; and that
 none ever did the like before; nei-
 ther could any doe the like, but
 God: is the same that sits in the
 Temple of God; and shewes it selfe
 to be God. For the Parliament
 House, where they now sit, was a
 Church or Chappell, founded by
 King *Edward* the 3. as may appeare
 by divers ancient Records. Here
 you may see; there are consecrated
 or dedicated places now; and that
 that place must needs be the Tem-
 ple of God, where the Beast sits.
2 Thes. 2. 4. And ye have the same
 Temple mentioned, (*Revel. 11. 19.*)
Revel. 14. 15. 17. Revel. 5. 8. I do
 not hereby excuse the Pope, onely I
 shew you, that this State is the little
 Horne, that exalts it selfe highest;
Dan. 8. 9, 10, 11, 12. Dan. 7. 8. which
 by the Fathers is called the great
 Antichrist.
 7 The Beast had horns like a Lamb;
 but

but spake like a Dragon (*Rev. 19. 11.*) So the State, are meeke men like Lambes, in outward appearance, but in their Votes, Dragons, speaking against the most *HIGH*, his will, and power, and Kingdome. And many other markes I could shew you, but I shall here forbear.

You that look for Christs personall reigne here on earth, know, that it shall be in the Kingly power established here againe: when this State is dissolved. You that look for the conversion of the Jewes, know that the aforesaid King is the meanes appointed by God to effect it. You that would know how long this State shall flourish, (*Dan. 7. 25.*) a time, time, and the dividing of time, (*Dan. 12. 6. 7.*) a time, times, and a halfe, (*Rev. 12. 14.*) a time, times, and halfe a time. *Iohn* gives us this above in the same words as *Daniel* doth, and then interprets it unto us (*Rev. 11. 2. Rev. 13. 5.*) to be

be 42. moneths, and that in plaine, is
three yeares, and a halfe; therefore
in *September* next, 1652. if not be-
fore, look for mishaps to the States
affaires. Now I commit you all to
God; who is only wise, and knowss
all his works, and can save beyond

Three
yeares and
a halfe is

mans expectation.
doth begin from the date of that act, for to doe all in the
name of the Common-wealth.

Post-

Postscript.

I beseech you consider seriously
 Rev. 17. where he have the State
 of Rome, and the State of Eng-
 land interwoven till you come to
 ver. 12. for I finde this State to be
 the worst part of Popery, risen up in
 another shape.

First, consider, Rev. 17. 12.
 Here are ten Kings, yet have no King-
 dome, he doth not say in the plu-
 rall number, Kingdomes, but in the
 singular, Kingdome, these saith he,
 receive power, as Kings, at one houre
 with the Beast.

From this place it is evident, that
 these ten, are noble persons, or men of
 power, in regard of their com-
 pliance, and giving their strength to
 the state.

Verse 13. received power, to be as
 Kings, that same houre, when Eng-
 land was made a State.

Verse

Verse 14. It becometh these ten, make
warre with the Kingly power.

Verse 15. It becometh the State sitting
over Nations and Tongues, that is, o-
ver Wales, Scotland, and Ireland.

Verse 16. 17. these ten great ones
which were the making of the State
shall now hate her and make her dese-
late. For, saith he, God hath put in
their hearts, to fulfill his will, and to
agree, and give their Kingdome unto
the Beast, untill the words of God shall
be fulfilled.

Consider then, these ten, have inter-
est but in one Kingdome called their
Kingdome. Rev. 17. 17. Now the
Kings that are under the Pope, are
proper Kings, and have each of them
a Kingdome, so that if he had meant
such Kings, he would have said King-
domes; neither can it be meant of
these proper Kings, that they received
their power at one hour with the Pope;
for they came to their power, some by
conquest, some by blood; some at one
time

time, and some at another.

Therefore I beseech you once more, seriously to consider this place, and remember, what the Evangelist saith before it, Rev. 7. 9. Here is the mind which hath wisdom.

Ezek. 21. 26, 27. Speaking of the power, saith he, I will overturn, overturn, overturn it, and it shall be no more, untill he come whose right it is, and I will give it him.

Now these three overturnes in Rev. 8. 13. are called three woes, that follow the voice of the 5. 6. and 7. Angels. Rev. 9. 1. When the 5. Angel sounds, you see Essex falls from the King and opens the way of rebellion: as I foretold the said Earl, he should do before this Parliament began. And this woe ruins the Protestant party, till ye come to ver. 12. where he saith one woe is past.

And ver. 13, 14. the 6. Angel soundeth, and four Angels that were bound, were loosed. This signifies the colla-
 sion

tion and liberty to all sorts, to preach.
 And now Independency gets up, and
 this second woe falls on, the Presbyte-
 rian party, untill you come to Rev. 11.
 14. where he saith the second woe is
 past; and behold the third woe cometh
 quickly.

Rev. 11. 15. the seventh Angell
 soundeth, and then the King and Pro-
 testant party gets the power againe
 gloriously. And this third woe falls
 on the Independent party.

So that after 3. woes, or 3. over-
 turnes, the Crown comes to him, whose
 right it is by a decree of God, Ezek. 21.
 27. And the purpose of God shall stand,
 according as he hath sworne, Isa. 14.
 24. And what is decreed against it shal
 not stand. Isa. 28. 14, 15, 16, 17, 18.

Consider what I have said; And the
 Lord give you understanding in all
 things. 2 Tim. 2. 7.

F I N I S.